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AMERICAN BIBLE SOCIETY.

ADDRESSES

Delivered at the Seventh Anniversary of the American Bible Society, in New-York, the 8th inst.

By HON. JOHN JAY, President.

GENTLEMEN.—It gives me pleasure to observe this anniversary, like the preceding, brings with it tidings which give us occasion for mutual congratulations, and for united thanksgivings to Him, whose blessings continue to prosper our proceedings.

These annual meetings naturally remind us of the purposes for which we have associated; and lead to reflections highly interesting to those who consider what and where we are; and what and where we are to be.

That all men, throughout all ages, have violated their allegiance to their great Sovereign, is a fact which experience & revelation bear ample and concurrent testimony. The Divine attributes lead us to suppose, that the Almighty Sovereign of the universe, will permit any province of His empire to remain for ever in a state of revolt. On the contrary, the sacred Scriptures assure us, that all who do not yield to obedience, but also shall not only be reduced to obedience, but also purified and improved, as that righteousness and felicity shall dwell and abide in it.

Had it not been the purpose of God, that His will should be done on earth, as it is done in heaven, He would not have commanded us to pray for it.

That command implies a prediction and a promise that it shall be accomplished. If therefore the will of God is to be done on earth, as it is done in heaven, it must undoubtedly be known throughout the earth, before it can be known throughout the earth; and consequently he who has decreed that it shall be done, will provide that it shall be so known.

Our Redeemer having directed that the Gospel should be preached throughout the world, it was accordingly; and being witnessed from high, "with signs and wonders, and with divers miracles and gifts of the Holy Ghost," it became predominant and triumphant, and effaced. But this state of exaltation, for reasons unknown to us, was suffered to undergo a temporary recession. A subsequent period arrived, when the pure doctrines of the Gospel were so alloyed with heresies, and obscured by appendages, that it lost gradually diminished, and like the fine gold mentioned by the prophet, it became dim.

Since the Reformation, artifice and error have been using their influence on ignorance and credulity, and the Gospel has been resuming its purity.

We see Christians in different countries, and of different denominations, spontaneously and easily engaged in conveying the Scriptures and knowledge of salvation to the heathen inhabitants of distant regions. So singular, impressive, & efficient, is the impulse which actuates them, that without the least prospect of earthly retribution, they cheerfully submit to such pecuniary tributaries, such appropriations of time and industry, and in many instances, to such hazards & privations, and such derelictions of personal safety and convenience, as are in direct opposition to the propensities of human nature.

Can such extraordinary and unexampled under-takings, as are peculiar to that class of enterprises, which we are at liberty to adopt or decline as we please; enterprises which no duty either commands or forbids? This is more than a mere speculative question; and therefore the evidence respecting the character and origin of these undertakings, cannot be too carefully examined, and duly weighed; especially as this evidence accumulating, and thereby acquiring additional weight, to serious attention.

We observe a strange and general alteration in the feelings of Christians towards the Heathen; still more strange and unprecedented, has taken place in their feelings towards the Jews; very different from those, which for so many centuries have universally prevailed.

Although, as it were, sifted over all nations, yet, under the eyes of God, which are upon us, these scattered exiles have constantly remained in a state of separation from a people among whom they were dispersed; minutely adhering to their peculiarities, and refusing to coalesce with them. By thus fulfilling the prophecies, every Jew is a living witness to the truth.

What could have been more sad, and mournful!

But when the two witnesses spoken of by John, were about to finish their testimony (in sackcloth) war was to be made against them and they were to be overcome and slain. Can this apply to the two Testaments? If we look into the last century, we shall see an extensive, powerful and organized opposition (which their leader himself called a war), against the Bible and all true religion.

Or which Voltaire, and a great host of infidels, were actively engaged. To detail their plans, their means, their numbers, their exertions, their boasting, and their blasphemies, would fill volumes.

It is said that Voltaire boasted, that with one hand he would undo, what the twelve apostles had done. And in this country it was boasted, in an infidel society, that in a few years a Bible would not be seen. This opposition or war seems to have reached its utmost height in the reign of the French Convention. That Convention, in its legislative capacity, and in the great city of Paris, declared, that our Saviour was an impostor and the Bible a forgery: its use was forbidden—the doors of the churches were closed, the Sabbath banished from the week, and the two Testaments tied to the tail of an ass, & led away by the commissioners of the Convention, in mock triumph, and burned to ashes, amidst the shouts of deluded multitudes!

But after three prophetic days and a half, or three years and a half, the witnesses were to revive and stand on their feet. This blasphemous decree is said to have been passed on the 26th day of August, 1792, though not to be fully executed until the following month, and to have continued in force until March 1796, just three years and a half; when it was repealed, and the Bible might again be read, and men might worship God according to their consciences.

But soon after the revival of the witnesses they were to ascend, or be exalted to heaven. And certainly this may well be applied to the two Testaments, or to the church; for shortly after this, the British and Foreign Bible Society was formed—which was followed by a multitude of other Bible societies, and societies of different names. Read your own Report and the reports of other societies; count their numbers, and the multitudes of their members, spread over the face of the earth as an extensive cloud.

Among these multitudes, you see the rich and the poor, the great and small, the male and female engaged; you see the honourable giving honour to the Bible—you see him who sits on a throne, come down and do homage to the Bible.

Count the number of presses and labourers employed in the great work—count the millions of copies, and in every language, spreading in all directions, and filling the earth! and will you not say, the Bible, the two Testaments are exalted to heaven?

Blessed are your ears for they hear this! Blessed are your eyes, for they see this! and doubly blessed are you, who have been instrumental, in the

great work of reformation, and the results of their coincidence, and admiring

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Foreign Religious Intelligence.

From the *Jewish Expositor* for March, 1823.
ACCOUNT OF THE CONVERSION OF A JEWISH BOY

ON BOARD A PRISON SHIP AT SHEERNESS.

[The following interesting case of the conversion of a Jewish boy, on board a prison ship, has been communicated to us by a friend.]

The Retribution prison ship lies at Sheerness. The Chaplain, Mr. Price, is a minister whose labors God has been graciously pleased to bless with more than common success.

The superintendent of the younger convicts is a Mr. W. K., formerly gunner of the Repulse, commanded by Sir Arthur Legge, where he was brought to serious thought under the ministry of the Chaplain, in the year 1806, and has by his conduct from that time proved the sincerity of his conversion.

—, a Jew boy, about thirteen years of age, four years and a half ago was sentenced to seven years transportation, and has since continued in the Retribution at Sheerness. He had contrived to hide himself in a box in a pawn-broker's shop, and when they were asleep he got out, filled his bag with watches and actually unlocked the door, but there was a bolt in the upper part of it he was unable to reach. He fell down in the attempt, and thus alarmed the house; when they retired again to rest, he fell again in the same attempt, and they came down, found him out, and committed him to prison. At the Old Bailey sessions he was fully convicted, and sentenced to seven years banishment or confinement.

His father is a Dutch Jew, a rabbi, and it appears that he had wished this son to succeed him, for he was used to keep the child up till 12 at night, learning Hebrew, Dutch, and German, after he had been working all the day in the shop where they sell books and china. The father from his natural temper, and from his rank, is a very high-minded man, and dreadfully inexorable.

Young — has often stolen from his father, and had got among a very wicked set of companions, when the God of his fathers was thus graciously pleased to stop his course. After he came on board, he was notoriously wicked for a long time, and no great crime of theft was committed, but *Moses*, as he was commonly called, was supposed to be the perpetrator. About three years after his being committed, a robbery took place again in the ship, and of course it was laid to the charge of the Jew, though for several months preceding this, *Moses* had appeared to be a very different character from what he had been before. He was tied down to the floor, and Mr. K. was urging him to confess and whipping him at the same time. The exclamations he used were of this kind, "O Lord Jesus Christ, thou knowest I am innocent of this crime; O Lord, thou knowest how dreadfully guilty I have been many times otherwise, but, O Lord, thou knowest that now I am innocent! O Lord, enable me to bear what I deserve for my other crimes."

He was immediately cast loose, as this language from a Jew, excited all the heart and soul of Mr. K. and he began to inquire how these sayings and things could be? He was taken into a private cabin and the answer to this was, that about six months before, he had been most awfully impressed by a book of Scripture, which we might perhaps, think less likely than others, to be the instrument of Divine conversion, Proverbs xiii. 5. "A righteous man hateth lying, but a wicked man is loathsome and cometh to shame." I believe the text affected him during divine service, and the impression made upon the boy's mind was, that he was wicked, very wicked, and was brought to shame by his wickedness; he found he was indeed, a miserable sinner, and was convinced that had he died in that state, his soul would have perished forever. He powerfully felt the need he had of a Saviour; he was well acquainted with the old Hebrew Bible, and the lxx. chapter of *Isaiah* was ready in his mind to lead him to the divine person therein foretold; and this child of Abraham now prayed to the God of his fathers through the Saviour he had pierced by his sins, and so found peace and joy in believing; that he had discovered *Shiloh* in Jesus Christ, and in him the salvation of God. He was about a week in great darkness of soul, and his subsequent comforts were drawn from the promises, and continue to be so. He passes a good deal of time in prayer, and his favorite parts of Scripture are *Isaiah* and *John*. The following passages have been much blessed to him, "He that cometh unto me I will in no wise cast out," and "Without shedding of blood there is no remission of sin."

The old rabbi never came to see his son but once, and then he had come to Sheerness to dissolve a marriage between a convict and his wife, as the delegate of the high priest; and he did nothing but abuse the boy in Dutch. This was before his conversion, but he then allowed him £1. 6d. a week. Immediately after this the money was withheld, for — wrote to his father to announce to him the change wrought in his mind, and his reasons for believing in Christ, beseeching him that he would communicate its contents to his brothers and sisters, that they too might be renewed in the spirit of their mind, and look unto Jesus and be saved from the wrath to come. At this time he was much distressed by the accounts he received of his father's displeasure, and was comforted by this text; "when my father and mother forsake me then the Lord will take me up." As he was desirous of being baptized, he applied to the chaplain, to whose evangelical labors many of the converts have, under God, owed the salvation of their souls. Mr. Price wished to have a longer time for probation—though he had no doubt of the young Israelite's sincerity, he wished to convince all the prisoners, and the officers of the ship, that he did not too readily trust to profession.

On the day before I left Sheerness I prayed with him and felt a good deal more than I can express at joining with a lineal descendant of Abraham, Isaac and Jacob in prayer to the God of Abraham. The boy wept abundantly, and pressed my hand, and kissed it as we parted. I found, when praying with him, that his knowledge of Scripture was considerable; for I generally heard him preceding me in any text which I began to use in prayer.

It had occurred to me, that perhaps the Judge who passed sentence upon him had addressed him in a manner likely to impress him with religious feelings, as I have heard Judge Bailey in the northern circuit, in language and in looks, in which mercy and truth seemed to meet together, and righteousness and peace to kiss each other; but nothing of this had occurred, and all I could make out was, that he was sentenced in a sort of wholesale way with a group of others. He had been at that time about four years in the ship, and had three more to remain incarcerated.

The chaplain, Mr. Price, when he found the change wrought on his mind, put him among the bookbinders to learn the trade, of which there are several in the ship, that when released, he might be able to earn his livelihood. This kind intention of my reverend friend, has, I fear, been disappointed by the poor health of the young Jew. He had been subject to breast complaints, and the accidental bursting of a bottle, filled, I believe, with some acid of a most powerful kind, exoriated his face and injured his eyes, in a degree which rendered application to his trade quite out of the question. I went, by the boy's desire, to see his father, but he was engaged at the synagogue; his mother cried bitterly to me about him, but seemed most to lament his dreadful wickedness in daring to write that letter to his father. At that instant a hatter came in with a cocked hat, resembling that worn by the dignified clergy of the Church of England. The poor woman was almost in one breath speaking to me and the hatter, to impress

me with the idea of her husband's dignity from that hat, and to convince the man, that the hat might be left safely without prompt payment of the money. She, however consented that one of her sons should go down to Sheerness, and see his brother, and take him clothes and money; but this never was done. I have seen her once again—the rabbi was ill in bed—a child from the house having taken fire, was burnt to death; but I found all interference was in vain; she was very violent.

For the last year, I have seen the Jew but once, as far as I can recollect, but I have repeatedly heard of him from my friends, Mr. K. and the Chaplain. Every thing has been of a most satisfactory nature, except in one instance; he had got some verses together of a religious nature, and asserted they were his own writing. I believe they were addressed to one of his religious friends. Mr. K. directly saw the falsehood, and the boy confessed it, for he had copied them out of a book. His sense of guilt and repentance seemed to them satisfactory; this might be about six months ago, perhaps eight; and at any time that he can get the means of living, the chaplain, Mr. Price, can now, from his excellent character in the ship, procure his full liberty from the remainder of his sentence, which may now be about eighteen months or two years.

MISSION TO PALESTINE.

By the London *Jewish Expositor* for April 1823, we learn that two of the American Missionaries, Messrs. Fisk and King, sailed on the 3d of January, in company with Mr. Wolff, the Jewish Missionary, from Malta for Alexandria. It is the intention of these three persons to visit Jerusalem, and with united effort labour for the good of Jews and nominal Christians. Mr. Wolff visited Malta with the intention of proceeding to England, but advises reached him from his patrons by which he was induced to return to the Holy Land.

The following letters of Mr. King and Mr. Temple, addressed to Mr. Drummond, and the letter of Dr. Naudi to the Rev. Mr. Hawtrey, will give the reader some idea of the character of Mr. Wolff, & of missionary operations in the Levant.—R. Int.

LETTER FROM J. KING, AMERICAN MISSIONARY TO PALESTINE.

Malta, Dec. 25, 1822.

Dear Sir,—It is by the request of Mr. Wolff, your missionary, with whom I am expecting to go out as a fellow-labourer upon the mountains of Israel, that I now take the liberty of addressing you. I came here a few weeks since, from Paris, in order to join the Rev. Mr. Fisk, missionary from America, and to go with him to Jerusalem.

While we were making preparation for our departure for Alexandria, Mr. Wolff arrived here from that place. He came expressly for the purpose of finding Mr. Fisk, in order to go with him. We have all taken our passage together for Alexandria, and expect to sail next Friday, and to make our journey together through the wilderness of the Holy Land.

From the short acquaintance I have had with Mr. Wolff, and from the spirit which he seems to possess, I cannot but "praise and extol and honor the king of heaven, all whose works are truth, and his ways judgment," that he has put it into your heart to patronize, and send forth as a missionary, this zealous Israelite, in whom indeed there appears to be no guile.

His knowledge of languages, pre-eminently qualifies him for the great work in which he is engaged. And his child-like simplicity of manners, though to some it may appear to be a want of manly dignity, gives him access to thousands and tens of thousands, and an influence over them, which men of more unyielding manners might not be able to obtain.

It is peculiarly necessary, that a Christian missionary should be of easy access, of mild and winning manners, and that he should know how to "condescend to men of low estate." This is not always the case, even with those, whose piety and learning entitle them to a high rank in the estimation of all who love the Lord Jesus in sincerity.

I already feel much attached to this Christian Jew, and I anticipate much pleasure in going up to Mount Zion with him, and with Mr. Fisk, who is known and beloved in all the American churches; and who has the entire confidence of all his Christian acquaintance. He has spent three years in the Levant, and has had experience in all the routine of missionary labours. He possesses zeal and activity, and all requisite prudence to fit him eminently for his high and sacred calling.

That all your benevolent exertions may be crowned with success, and that the love of Jesus Christ, whose cause you are striving to promote, may be continually shed abroad in your heart, is, Dear Sir, the sincere desire and prayer, of your unknown friend, and obedient servant, J. KING.

To Henry Drummond, Esq.

Dear Sir,—The earnest solicitation of Mr. Wolff shall be my apology for troubling you with this postscript. From the partial acquaintance I have had with him and from all that I have learned concerning him, I feel that it is a cause for devout gratitude to the Head of the Church, that he has given to this man such eminent qualifications for the service in which it is your honour and happiness to have him.

So far as I am able to learn, there is but one opinion concerning him, which is that he is pre-eminently qualified to be a missionary to his brethren. It is my constant prayer for him that he may be enriched more and more with all wisdom and utterance, and that both he and his patron may be remembered among them that instrumentally turn many from their sins to God to wait for his Son from heaven. With much respect, Dear Sir,

yours, &c. DANIEL TEMPLE.

LETTER FROM DR. NAUDI, AT MALTA.

My Dear Friend,—The Rev. Messrs. Pliny Fisk, and Jonas King, two excellent friends, missionaries from America to the Holy Land, on their going on a new missionary tour to the Levant, and particularly on their being accompanied in this tour, by our good friend Mr. Joseph Wolff, the missionary for the Jews, I gave them a stock from the books belonging to your Society for promoting Christianity among the Jews, which are in my possession, in five boxes, made in a size to be carried by the shuless as usual in Palestine. These boxes contain 312 Hebrew New Testaments, 29 books of the Prophets, 10 German Hebrew New Testaments, 20 of the Gospels, 800 Tracts, and 2000 Cards. About the disposition and distribution of these books, Mr. Fisk and especially Mr. Wolff promised me, to write to you from the spot through Malta; and when you write to them, let them arrive safe by directing them to me in Malta, I shall know constantly where they are.

I anticipate a hope, through God's assistance, of much success to their labor in the Levant. The two American missionaries, whom I mentioned, are strong in health, which is very requisite for travellers in these dark and rough countries, where ease and almost every accommodation for life is wanted; they are pious, steady, patient, and endowed with Christian prudence and sound judgment, which qualifications are the most requisite for the Mediterranean countries, where Christians are as yet in a state of great ignorance, and all obstructed by the influence of God.

Capt. Mead sailed from Shields, 4th December, 1822. While on the coasts of England and Scotland, they had to encounter many severe gales, which carried away spars, rigging, chanwales, &

bulwarks, and caused the ship to leak. Wind and weather continued unpleasant nearly all the time to the 24th of January; and the wind then came out S. E. pleasant weather. All hands were then engaged in making sail, shaking out reefs, setting topgallant sails, &c. At 7. A. M. there came on a tremendous squall, with thunder and lightning, and hail mixed with rain. They immediately took in all the light sails, and hauled the Mizzen topsail; hauled up the mainail and foretop sail; clewed down the main and foretop sails, hauled up all the gear and close reefed them. Immediately after, a violent hurricane came on, blowing from every point of the compass. They then attempted to hand the mainail; before they got it furled, a whirlwind came on and carried all before it, taking away one third of the larboard main yard arm, and precipitated all the men on deck. William Newsted was nearly killed, having received five wounds on the head, the scull laid bare. Robert Smith was much disabled by bruises. The fore and maintopail yards, mainail, main and foretopmast staysails, were all carried away. The ship was now completely a wreck, and unmanageable; and the sea breaking over her in every direction, and carried away nearly all the rails and bulwarks. On the 25th, a gale came on from N. W. and they expected every moment the ship would founder. Anxiety and fatigue had now reduced the crew to a state of debility. While they were placed in this melancholy situation, the Lord had pity and compassion upon them, and caused the wind and sea to abate, in their violence for a short time, which gave the crew an opportunity to refresh themselves with food, and dress the wounds of Newsted, Smith, and the second mate. The Mizzen topsail was the only sail left for the safety of the ship, which was set close reefed. As the gale now came on again and increased to a great degree, they saw the Mizzen topsail unsafe, and hauled it; and put some canvas in the Mizzen rigging, to keep the ship to the only resource.

The captain and crew of the ship Crisis were within a hair's breadth of eternity. They mounted up to heaven, they went down again into the depths; their souls were melted because of trouble, and they were at their wit's end. Then they cried unto the Lord in their trouble, and he brought them out of their distresses. We presume, few log-books would furnish extracts like the following. "The sea running mountains high, which caused the ship to labor to such a degree, there was no hope she would keep us from a watery grave; under these circumstances in which the Lord had placed us, all those that were able and could be spared, met in the cabin, to return thanks to Almighty God, for the preservation of the ship and our lives during the hurricane. As the oldest seaman on board can affirm, that he never saw either hurricane or gale of wind, to equal the one we had. Therefore, it is the mercy of Divine Providence we are saved; and to him we return our thanks."

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BOSTON RECORDER.

SATURDAY, MAY 31, 1823.

CONVENTION OF CONGREGATIONAL MINISTERS.

The meeting of this body was held in the new Court House, on Wednesday, at 5 o'clock, P. M.—Opened with prayer by the Rev. Prof. Woods, Moderator. Rev. Dr. Codman was re-elected Scribe. Rev. Dr. Pierce of Brookline, was chosen second preacher. The ordinary business of the Convention was transacted with great unanimity, and as much order as could be maintained amid a crowd of uninvited spectators.

The Committee of the Convention of Congregational Ministers in Massachusetts, convened at Boston, May 23, 1823, appointed to make a correct statement of such of the transactions of the Convention the present year as they may judge expedient, and publish it in the Boston Recorder and Christian Register, have directed the Scribe of Convention to publish the following extracts from the minutes.

The Report of the Committee chosen the last year, to consider the following question—“What constitutes a *Christian Church*, with which we ought to hold communion as such?” was presented and read;—whereupon it was moved and seconded, that this Report be printed, and a copy sent to each member of Convention.

This motion was superseded by the previous question—“That this Convention take no further order on the subject of the Report,” which passed in the affirmative. From the records,

Attest, JOHN CODMAN, Scribe of Convention.

MASSACHUSETTS MISSIONARY SOCIETY.

The Massachusetts Missionary Society held their annual meeting in the Vestry of Park Street Church, on Tuesday, the 27th inst. at 10 o'clock A. M. The business was commenced with singing the 110th Psalm, and with Prayer by the Rev. Dr. Woods, President of the Society. After reading the minutes of the last annual meeting, the Report of the proceedings of the Trustees during the past year were read by the Secretary; the report was accepted and ordered to be published under the direction of the Board.

The Committee on the subject of effecting an union between the “Mass. Miss. Society,” and “Domestic Miss. Society for Mass.” reported that in their opinion, the proposed union is practicable—and stated the principles on which they believed it might be accomplished. Their Report was accepted, and will be acted upon by the Domestic Missionary Society, at their meeting in June. The Report of the Treasurer was read and accepted. The receipts of the year exclusive of the balance of the last year, have fallen short of the expenditures.

The following gentlemen were chosen Officers of the Society for the year ensuing:

Rev. LEONARD Woods, D. D. President;

Rev. Samuel Walker, Secretary;

Rev. B. Emerson & Den. E. Kimball, Auditors.

Trustees—*Isaac Warren, Esq.*, *Rev. Otis Thompson, Rev. S. Walker, Rev. B. Emerson, Rev. W. Pay, Rev. R. S. Storrs, Rev. J. Edwards, John Puchard, Esq. Rev. S. Holmes, Dea. J. C. Proctor.*

After singing the 117th Psalm, and Prayer by Rev. Reuben Emerson, the society adjourned to meet at the Old South Church, in the evening.

A sermon was then delivered by Rev. Dr. Codman, in behalf of the Society, from Gal. iv. 19: “It is good to be zealously affected always in a good thing.” The collection taken up amounted to nearly \$70.

NEW-ENGLAND TRACT SOCIETY.

The annual meeting was held at the Vestry of Park-Street Church, at 11 o'clock, A. M., Wednesday. Rev. John H. Church, took the Chair. The meeting was opened with prayer by the Chairman.

From the audited Report of the Treasurer it appeared that the sum of \$4,274, 24, including a balance of \$85, 82 in the treasury at the last annual meeting, had been received during the year—and the same amount had been paid for the publication of 470,000 Tracts.

The Society voted their thanks to all those persons who have made their Ministers life members of the Society; also, to all Auxiliary Societies—and, to all persons who have made donations to the funds.

An adjourned meeting of the Society, held at the Old South Church in the evening, an able and deeply interesting Report was read by the Rev. Mr. Edwards; Prayers were offered by Rev. Prof. Stuart, and Rev. Mr. Church, and a collection was taken up, amounting to \$34, 50. The Officers of the Society elected at this meeting are,

Hon. WILLIAM REED, President;

Rev. Moses Stuart, Vice-President;

Rev. Justin Edwards, Cor. Secretary;

Rev. Richard S. Storrs, Rec. Secretary;

Amos Blanchard, Esq. Treasurer;

Samuel Farrar, Esq. Auditor.

Executive Committee—Rev. John H. Church, Rev. Justin Edwards, Rev. John Codman, D. D. Rev. Warren Fay, Amos Blanchard, Esq.

BAPTIST GENERAL CONVENTION.

This ecclesiastical body during its late sessions at Washington was composed of 51 members, from various States of the Union. We can give but a brief abstract of its proceedings. Among the resolutions passed we shall notice some of the most important.

It was resolved to leave Domestic Missionary operations, to State Conventions and Domestic Missionary Societies—to appoint a general Agent, Rev. L. Rice, to obtain collections and donations from societies to remove the present embarrassments of the Theological department of Columbian College; to obtain subscriptions for scholarships of \$2000 each,—and also for Professorships and the support of the President—to approve the conduct of the Burman Missionaries in going to Ava—to recommend the establishment of a station there—to instruct Mr. Judson to have 2000 copies of the Testimony immediately printed—to solicit the aid of the American Bible Society and the Baptist Missionary Society of Massachusetts—to send to the Emperor of Burmah an address in the name of the Convention, accompanied by a present of a large, handsome pair of globes—to send two more Missionaries to Burmah, J. Wade, of Edinburgh, N. Y. and G. D. Boardman, teacher in Waterville College—not to relinquish the station in Arracan, as in prospect of usefulness there is great, and it may

become a refuge for the missionaries if driven from Burmah—to accept Mrs. Judson's offer of the Copy Right of her History of the Burman Mission—to change the name of Tuchatachee Station among the Creek Indians to “Withington Station”—to approve the efforts of Mr. Roberts and his associates, at the Valley Towns to fix the language, preparatory to translations.

On Tuesday, May 6, the Convention in a body waited on President Monroe, and were received by him with signal courtesy—a respectful address was made to him on behalf of the Convention, to which he briefly replied verbally, and afterwards returned a written answer, expressive of his pleasure at the interview, and the high consideration in which he held the Convention.

The expense of the missions under the care of the Board the last three years amounted to \$66,600.—A request from the Vermont Baptist Missionary Society to establish a mission in Brazil, South America, was put into the hands of a committee, who reported that the measure was desirable—and that the subject be referred to the Board with instructions to give it a serious and early attention.

Rev. Dr. Baldwin of this city, is President of the Board of Missions; Rev. Dr. Stoughton of Philadelphia, Corresponding Secretary; Rev. Ira Chase, Recording Secretary; Thomas Stokes, Esq. Treasurer; Rev. L. Rice, Agent.

The Convention adjourned on the 8th inst. after a laborious session of eight days—during which, many questions of signal moment were discussed in the spirit of concord and Christian affection.

RELIGIOUS SUMMARY.

Female Union Sabbath School Society, New-York.—This union numbers 39 schools known to be in operation—they are attended by 2570 scholars and instructed by 427 teachers—66 of whom have made a public profession of their faith in Christ since the last Report: 18 of the scholars also have given evidence of conversion to God, and are admitted members of the visible Church. During the seven years labors of this Society, 418 precious souls have been called by its instrumentality out of darkness into marvellous light.

New-York Marine Bible Society.—The Seventh Report states that since the formation of the Society it has distributed 3965 Bibles and 225 Testaments—of which 216 Bibles and 16 Testaments have been distributed the past year. This labor, says the Report, has not been in vain in the Lord. Some poor seamen have been converted from Satan to God—others have been made better seamen, better fathers, better husbands, and better men in society.

North Western Education Society.—*Third Report.*—Forty-three young men have been examined and received under the patronage of this Society since its organization. Two of these are now in the ministry; one is attending his theological studies—two are Seniors, eleven Juniors, five Sophomores, and eight Freshmen, in different Colleges, and six are pursuing their studies in different Academies. Of the remaining eight, one has deceased—one has withdrawn his applications for assistance—four have lost their health, and two have forfeited their claims on the Society by their imprudence. The beneficiaries are communicants in churches of four different denominations, Congregational, Baptist, Episcopalian and Presbyterian. Of the Beneficiaries, 26 were received the first year, 12 the second, and 5 the third. This diminished number of applicants is accounted for, by the general impression with regard to the state of the funds.

The receipts of the Society the first year were \$1367, 95—the second year \$598, 38—the third year \$950, 18.—In addition to this total amount of \$2,916, 51, various articles of clothing have been received, valued at \$617, 65.

South Carolina College.—A writer in the Southern Intelligencer earnestly recommends this Institution to the prayers of those who regard its present situation as unhappy, of those who have children in it, and of the Clergy.—“This plan promises more good than all the controversy that can be excited. It will silence abuse. It will disarm hostile rage.” It will be recollect that the College is under the Presidency of Dr. Cooper, who is a reputed Deist—and who attributes the declining state of the Institution to the inveterate bigotry of the Clergy, and their unwillingness that a layman should stand at the head of it.

Connecticut Education Society; Baptist.—The annual meeting was held May 7th. It was resolved to be expedient to co-operate in the cause of education, with the Baptist Education Society in the State of New-York—to forward the surplus funds in the Treasury to the Treasurers of that Society, and to recommend the students now under the patronage of the Connecticut Baptist Education Society to the institution at Hamilton, N. Y.—Arrangements were made to secure further subscriptions and donations.—Rev. Jonathan Goodwin is President of this Society, and Rev. E. Cushing, Secy.

The late Abel Gregory, Esq. of Weston, Conn. has bequeathed \$1000 to the Baptist Board of Foreign Missions.

the same object as the preceding, was formed six days before. Both owe their origin in a great degree to the visit of Mr. Goodell, agent of the American Board, and two Missionaries for Mayhew. The Ladies have forwarded articles to the amount of about \$150. Why should our daughters always do more virtuously than our sons?

Young Men's Miss. Soc. Richmond, Va.—The 50th anniversary, held May 14th, was uncommonly interesting. Four Missionaries have been kept in employ six months, and among the fruits of their labours, there is a prospect of the settlement of a pious and zealous Minister of the Gospel. Measures are in train for an union between this Society, and the Missionary Society of Hanover Presbytery. The society at present has four auxiliaries, from which it has received \$145, 84 the past year.

Richmond Religious Tract Society.—Annual meeting was held, May 13.—At the date of the last Annual Report only 4632 pages of Tracts were on hand; since then 126,634 pages have been purchased—of these, 52,018 pages have been sold for cash.—12,325 have been delivered to subscribers.—29,127 have been gratuitously distributed—the whole number disposed of, during the year is 93,500, being nearly as many as were distributed in the two preceding years. The whole number of pages purchased since the formation of the society is 259,235—the whole number distributed 221,469. The demand for publications of this kind is increasing.

Revival.—In the lower part of Middlesex County, Virginia, a revival commenced about the first of July, 1822, says the *Columbian Star*,—it has been gradually increasing from the commencement, and continues to become more promising. The labours of Messrs Calybrook and Montague have been blessed, to the conversion of sinners, and to the comfort and establishment of the saints of God. Thirty-five have been received into the Baptist Church, and many more it is hoped will shortly declare themselves on the Lord's side.

Revival.—On Sunday the 14th inst., the Sacrament of the Lord's Supper, was administered in the Presbyterian Church in Carlisle, Pa. under the Pastoral care of the Rev. George Duffield. This communion season gives powerful evidence, that the good work of the Lord is still progressing in this part of His Vineyard. On this occasion twenty-four persons were admitted into communion for the first time, and two on certificate. At the communion season, which took place in February last, sixty-two persons were admitted into communion.

From which it appears that in, little more than three months eighty-nine persons have been added to this Church. It would be pleasing to hear that every Church, had witnessed such a blessed gathering to the fold of Christ. May Christians every where take encouragement, in beseeching the Lord that he would abundantly bless the labours of his Ministers in all parts of the world.

[Religious Miscellany.]

Emancipation.—On the 16th May, arrived in Carlisle, Pa. a large family of Blacks, from Virginia, 28 in number; and have since placed the greatest part of their youth in respectable families in town. They were owned by a gentleman of Fauquier county, of the name of James Gunnell. Mr. G. lately died; at which time he gave all his slaves their freedom. We are also informed that he bequeathed to them a certain sum of money, and the wagon and horses which brought them here. They appear to be remarkably intelligent black people, and do great credit to the person under whom they served. These poor creatures appeared to be rejoiced on reaching an asylum, where they would not be continually in danger—of being taken in the iron grasp of a Georgia *Soul Driver*, (as they are pertinently termed)—of the prison, chain and ball. One of them being asked why he did not continue to live in Virginia, answered, that he would rather live in Pennsylvania, where the people are more kind. It is to be hoped that the magnanimous example of the late Mr. Gunnell, will have a salutary influence on others; that ere long an universal emancipation may take place; that the African Colonization Society's object be promoted, and the noble sons of Africa tread unmolested their rightful soil.

[Religious Miscellany.]

Mineral Spring.—On the 16th May, arrived in Princeton College.—We understand, that the one of the eastern literati has lately discovered an alphabet, which furnishes a key to the ancient inscriptions, found in the caverns of India, which are consecrated to Hindoo worship; such as those of Elephants, Keneri, &c. By this means it is expected that their signification, their date, their use, and their origin, will be clearly ascertained.

Sea Monster.—Capt. Brown, of the ship Douglas, arrived at New-York from Curracao, gives the following description of something seen in lat. 35, W. long. 56, 40, which had the appearance of a vessel bottom upwards. “The height out of the water was about 10 or 12 feet; length from 25 to 30 feet; breadth 12 feet, with flippers like a turtle on each side, one third of the way from the tail. Length of the flippers, from 12 to 15 feet; one on each side near the tail, 5 or 6 feet in length, with a tail from 20 to 25 feet long. The head appeared doubled round by the tail, and the monster had a huge lion face, with large and terrible saucer eyes. At 30 or 40 yards distance, the shell of the monster looked like a clinker-built vessel of 25 to 30 tons, bottom upwards, the seams or laps newly paid. There were large barnacles on the body, and his velocity was about 1 1/2 miles per hour.

DOMESTIC.

Mineral Spring.—We learn that a Mineral Spring has lately come into notice, which is situated in Bradford, East Parish, Mass. about a mile from Metramack Academy. The waters of this Spring are evidently impregnated with iron and sulphur, and have given considerable relief in cutaneous eruptions, and bowel complaints.

Convenience for the Sick.—A machine has been invented and put in use in Providence, R. I., by which the sick and lame can be raised from their beds with little trouble, and much convenience to the patient.

The annual meeting of the “Palestine Missionary Society,” will be held at Rev. Abel Richmond's Meeting house in Halifax, on the 3d Wednesday in June next, at 10 o'clock, A. M. The annual sermon will be delivered at 2 o'clock, P. M. by Rev. Daniel Huntington.

JONAS PERKINS, Secy.

The late Abel Gregory, Esq. of Weston, Conn. has bequeathed \$1000 to the Baptist Board of Foreign Missions.

POLITICAL SUMMARY.

FOREIGN.

Spanish and French Preparations for War.—A letter from Bordeaux, dated March 29th, states, that “Mr. Forsyth has arrived at that place, from Madrid. He encountered constant delays and difficulties on his route, especially between Bayonne and Bordeaux, from the want of horses.”

The road is literally covered with troops of the invading army, commanded by Dukes, Marshals, Counts, and Generals, of every degree, all advancing with the confidence of victors, and expecting, or seeming to expect, to find victims, and not opponents, in the Spanish troops. They will, however, if reliance can be placed on the accounts of those who have recently traversed Spain, be woefully disappointed; and it is, perhaps, not hazardous to say, that of the 100,000 men, who are destined to enter Spain, not 30,000 will ever cross the Pyrenees.

Greeks.—The *Gibraltar paper* contain a complete confirmation of the news recently received, of the successes obtained by the Greeks, over their merciless oppressors. Of 32,000 Turks, who penetrated in August last, into the Morea, only 8 or 9000 remained. All the others perished, partly in the combats which had taken place, and partly by famine. The Turkish squadron had returned to Constantinople, after having another vessel of 80 guns, burnt in sight of the Dardanelles, and having lost more than 30 vessels of war, which were driven on shore in a tempest.

Conspiracy against the Bourbons.—The London Courier contains long details, respecting a conspiracy to overthrow the Bourbons, and place the young Napoleon upon the throne. The conspirators are said to have started from different points on the same day, and their principal committee sat at Viterbo, in Spain, whether the different members had proceeded, after having arranged channels of communication with Lisbon and Corunna. A few of the principals were to remain at Paris and London, to act as circumstances might require.

Spanish War unpopular in France.—The *Southern Chronicle*, an English paper, states, that “A gentleman, who has just arrived here from a tour in France, brings intelligence, that it is exceedingly probable, that the French army will never cross the Pyrenees. He describes the

people, wherever he went, as exceedingly disaffected to the war, and which is a strong sign of the times, under such a government, not afraid to avow their opinions. In the Cases, in the Dilemmas, wherever he went, he heard the same expressions of disapprobation against war, mingled with imprecations on its abettors. All private letters concur in the assertion, that the army of the Pyrenees has more to do with existing conspiracies, than the *Ultra* prints are willing to admit. Instead of 100,000 men, scarcely 60,000 can be assembled, who, partly from dislike to the enterprise, and partly from fear of the Spanish mode of warfare, are much more likely to look behind than before them.”

Hostilities at sea.—A London paper contains an article, stating that the French frigate, *La Guerriere*, has been taken almost in sight of Brest, by two armed vessels bearing Spanish colours; and that all the letters from Bordeaux and Havre, express the greatest alarm, with respect to the vessels which they expect from day to day. A letter from Bayonne of the 12th inst., announces the capture, by a Spanish cruiser, of a ship laden with grain, which was carried into St. Sebastian.”

Naval Engagement.—*Curaçao* papers to the 3d of May, have been received at New-York, and furnish some particulars of a naval engagement off Porto Cabello, between the blockading squadron, and several Spanish ships of war, having with them the garrison and loyal inhabitants of the place. The battle is said to have been continued with great obstinacy, from three o'clock until sunset, when the Colombian squadron was compelled to yield to superior force, and the succors intended for the garrison, entered the port without further resistance. It is said that Com. Daniels, who commanded the blockading squadron, was wounded. He fought his vessel till there was not a shot in the locker, and was sinking with her flag nailed to the mast. The Spaniards lost 83 in killed, and 49 wounded. The Colombians 16 killed and 21 wounded. The Spanish force was 186 guns, and 1804 men; the Colombian force, 82 guns and 475 men. In consequence of this success, Porto Cabello was henceforth supplied with provisions.

British aid to the Spaniards.—An article in the London *Morning Chronicle* of April 21st, states, that “an auxiliary force, to be employed in the cause of Spanish freedom and independence, is to be raised here, as far as it is practicable, from veteran disbanded soldiers. It will amount to about 10,000 men, including proportion of cavalry and artillery, and will be formed into regularly disciplined battalions, commanded by officers of experience.”

Fire.—A great fire has taken place at Constantinople. Galata, Pera, and all the quarters inhabited by Christians, including the immense ware houses of the Franks, which are called the treasures of the east,

POET'S CORNER.

From the Richmond Family Visitor.

Salt Sulphur Springs,

Munroe Co. Va., 31st Aug. 1822.

Mr. POLLARD.—I went to day, into a cabin at this place, for the purpose of transcribing the following beautiful lines, which are written on the ceiling of one of the rooms. While writing them, it suddenly occurred to me that they might with propriety fill a place in your useful paper. The author is entirely unknown to any one here. They are supposed, however, to have been written by a young Lady. To you I now present them, with my best wishes for your success in conducting the Family Visitor.

O Thou! that raised from earth this mortal frame, And formed it with a skill that proves it thine; Thou art the source of life. Thy breath at first infused the vital flame. Thy breath still feeds it. On thy care, depend our life and health, Our vigour, beauty, cheerfulness, and joy. But we have sinned, and therefore feel thy wrath. These bodies doomed to dust, feel even in life, The signs of their approaching fate. The rude concussions of disease, are harbingers Of death to come. Yet mercy thy choice, And judgment thy "strange work." In the dark cloud,

A bow of mercy shines. Fountains of health Unlocked by Thee, pour forth their healing streams.

Man, tastes, and lives. The sallow cheek resumes. Its rose, the faded eye its lustre, and The languid limbs, their nimbleness and strength. Thanks to thy love, for these salubrious streams, And all their healing virtues. To thy praise I'll consecrate the life Thou hast preserved. But warmer thanks are due, for richer love— For love that opened by a Saviour's death, A fountain for the soul. There may I bathe And be refreshed—there drink, and never die! This praise accept. And when thine angel's

trump Shall wake this mouldering body from the tomb— These garments of mortality thrown by, And robes of beauty and immortal youth Put on—I'll bow before thy throne, and shout With all the saints adoring there, a high And nobler praise.

MISCELLANY.

SUPPORT OF THE GOSPEL MINISTRY.

For the Boston Recorder.

Mr. EDITOR.—As your paper is widely circulated, it necessarily exerts an extensive and powerful influence upon the public mind in directing the views and feelings of the community. You must, therefore, feel that your work is arduous, and that a peculiar weight of responsibility rests upon you. And those, who write for your columns, ought very carefully and solemnly to weigh the tendency of sentiments, which it admitted, will be so widely disseminated.—The following remarks I submit entirely to your disposal, to be published or not, as you may think will be for the interests of Zion.

Much has been written of late upon the urgent call for laborers in the Lord's vineyard. It has been often stated, that one minister is wanted for every 1000 souls in our own land, and that to furnish this supply of competent religious teachers, 7000 are now wanted. But though the people greatly need the instructions of faithful and able ministers, equal in number to more than one to every 1000 souls; yet but a small part of this number could obtain support. People are so divided in sentiment, and have generally so little sense of the value of a preached gospel, and of their obligation to contribute for the support of the ministry, that comparatively few destitute places would support evangelical ministers, could they be obtained. Much pains have been taken to discredit the great doctrines of the gospel, and destroy the influence of those, who preach them, and also to persuade people that the gospel ought to be preached freely, and that they are under no obligation to contribute for the support of the ministry. And the event has shown that multitudes have learned with facility sentiments so congenial to the covetous feelings of their hearts. Many, therefore, are unwilling to do any thing for the support of the gospel. And others, who grudgingly give something, think it thrown away, or lost. And this, I conceive, is one main reason that there is such a want of ministers. When the people, in the time of Nehemiah, neglected to bring in the tithes, the Levites fled to their fields, and the house of God was forsaken. Did people duly prize the gospel, and were they willing to contribute, as they ought, for its support, God would furnish them with pastors, and would not suffer them to remain "as sheep without a shepherd." But as they set so light by gospel institutions, and the ministry of God's word, which he has appointed as the grand instrument of the salvation of men, it cannot be expected but that he should leave them a prey to the grand enemy of souls, without any to guide them in the path of life.

But still their souls are as precious, and their salvation as important, as though they prized the gospel ever so highly. And as "faith comes by hearing," as by "the preaching of the gospel God saves those that believe," and as sinners "are born again by the word of truth, not by error," and are "sanctified through the truth," how truly deplorable is the situation of multitudes even in this highly favored land, who are without the ministry of the word, and seldom, or never hear the gospel faithfully preached, and who, perhaps, feel indifferent about the enjoyment of gospel privileges. They are hastening to the regions of despair with the most gloomy prospects before them. What then can be done for their salvation? shall they be left to sink down into endless woe? Ought not greater efforts to be made to support ministers, as well as educate them? The friends of religion must be brought to feel more deeply upon the subject. Those in destitute places and regions must be willing to make far greater efforts and sacrifices, than they have yet made. And have they not motives sufficiently weighty to prompt to effort? Let them consider that, if by proper exertions, they settle among them, as pastors, men of piety, who are sound in the faith, and are able to feed them with knowledge and understanding, "God will undoubtedly bless their labors, and make them eminently useful in promoting good order and sobriety, and their temporal interest, as well as their moral and spiritual improvement, and the everlasting salvation of many immortal souls. Let them trace the influence of those, who are converted, upon their families and neighbors, and consider how many children will thus be "brought up in the nurture and admonition of the Lord," and how many sinners will be brought to repentance. Let them reflect that a most benign influence is set in motion, which will not cease to operate, when they cease to act, and are slumbering in their graves, but, like a river, which is continually receiving tributary streams, will roll on with increased and extended effect, even to the end of the world, bearing onward to the skies many triumphant spirits. Let them follow these happy spirits into the eternal world, and to "the judgment of the great day," and how enrapturing the reflection, "These souls were saved in consequence of our humble efforts to settle and support the gospel ministry!" And to give greater effect to these considerations, let them contrast this picture with another full of gloom, darkness and horror, but whose colors are still by no means too deeply shaded.

Let them suppose that they make no adequate efforts to obtain a preached gospel, and remain destitute. Religion continually declines, the Sabbath is less and less regarded, no Church going bell reminds them that the day is the Lord's, and calls them to the house of God; the youth grow

up forgetful of God and eternity; error & infidelity, immorality and irreligion prevail; and indifference to divine things, and to the enjoyment of gospel privileges increases among all, except here and there a solitary individual, who is mourning over the desolations of Zion. They are sleeping the sleep of death, without any to call upon them to "awake out of sleep," and look to Christ for life. And they continue to sleep till awakened by the flames of hell or the grim messenger of death. And now they are lost for ever, and lost because the appointed means of salvation were not furnished them. And the evil does not end in their destruction; the deadly influence which drew them on to perdition is drawing their children after them. They are corrupted, and rendered indifferent to religion, and have less disposition than their fathers to seek moral and spiritual improvement, and are training up their children in the way they should not go. And thus one generation after another is corrupted and ruined forever.

And will it afford satisfaction to any in the eternal world to reflect that they saved their property at the expense of their souls, and the souls of their children and posterity?

If people were willing to give as much for the support of religious teachers as God's ancient people were required to give, nine families could support a Minister. But nearly all, who are suffering "a famine of hearing the word of the Lord," will probably say, they are not able to do this, and will rather starve than do it. It would, they think, make them poor; but were God's professing people under the former dispensation ever impoverished by "bringing in all the tithes into the store-houses?" It was their neglect to support the worship of God, that made them poor. See Mal. iii. 8, 11. Hag. i. 6, 11. 2 Cor. ix. 6, 11. It is unbelief, which leads people to suppose that, if they "honor the Lord with their substance," and support his institutions, it will make them poor. See Prov. iii. 9 and xi. 24, 25.

Ministers must also, in relation to their support, exercise faith and self denial. They do not "go a warfare at their own charges." And they need not fear that he, "who has chosen them to be his soldiers," will not support them. When his disciples returned from their first missionary tour, after having been "sent forth without purse or scrip," he asked them, "Lacked ye any thing?" And they said nothing.

The great object of Ministers must be to preach the gospel, and win souls to Christ. And they must be willing to "endure hardness as good soldiers of Jesus Christ." And if they go forth with this object supremely in view, "without carelessness," about their temporal support, and like their Divine Master, "have compassion on those, who are as sheep without a shepherd," and are willing to "spend and be spent" for them, in promoting their immortal interests, relying upon the care and faithfulness of their heavenly Father; He, who "feeds the fowls of the air, and clothes the grass," will not disappoint them, and leave them to want, but will "supply all their needs." "The silver and the gold are his," and the hearts of all are in his hands. And he can open their hearts, and make them liberal to his servants, who are labouring faithfully for their spiritual good. If people are convinced that they "seek not theirs, but them," it will have a natural tendency to make them kind to them. A great portion of the people through the country are indeed criminally negligent in regard to the duty of supporting the gospel; but have Ministers manifested that self-denial, weanessness to the world, and devotedness to their peculiar work, which was necessary to disarm prejudice, gain the consciences of others, and satisfy them that their great object was to promote the glory of God, and the salvation of men; and that they wanted no more of this world than would conduce to these grand interests, and to their greater usefulness, and that they viewed their own temporal interest of comparatively very little moment? If people perceive that their Minister is much engrossed after the world, they will think that he will take care of himself, and is perhaps growing rich, and will therefore feel that they need not be concerned about his support.

Ministers are required to "give themselves wholly" to their work; not to be "engaged with the affairs of this life," and to "take no thought what they shall eat, or what they shall drink, or wherewithal they shall be clothed. For their Heavenly Father knoweth that they have need of all these things." This manifestly implies that their kind Heavenly Father, who knows all their wants, will supply them, if they are faithful to their duty, and rely upon his care. Ministers need to be men of an apostolic spirit, like the great Apostle of the Gentiles, "not count your lives dear unto yourselves, that they may finish their course with joy, and the ministry which they have received of the Lord Jesus." When he saw souls perishing in their sins, did he enquire whether he should be supported, if he went and preached the gospel to them? Or did he not rest assured that He, who had called him to labor in his vineyard, would furnish the means for his support? He indeed urged in strong terms the duty of people to support the gospel ministry, and insisted that he, "who preached the gospel, should live of the gospel." He did not, however, leave his work for fear he should not obtain support. He indeed sometimes preached the gospel freely, to silence the cavile of those, who represented him as an hireling, and as making a gain of those, to whom he preached.

But do not some "stand idle" now, because they do not find sufficient encouragement to preach the gospel? Do they then think that a "dispensation of the gospel has been committed to them," and like Paul feel constrained to preach the gospel? Are there not destitute places enough, where there are many souls for whom Christ died, and who have none to direct them to "behind the Lamb of God?" Let them go into the highways and hedges, and compel them to come in, that God's house may be filled, and never doubt that they will receive a reward or will be amply compensated.

Do not candidates sometimes decline settling in places, where ministers are greatly needed, for fear they shall not receive an adequate support? But then their main enquiry, I conceive, ought to be, whether they have a prospect of a support; but whether there is a favorable prospect that they will be useful, if supported. And if there is, they may rest assured that their Master will take care that they receive a competent support. He indeed sometimes preached the gospel freely, to silence the cavile of those, who represented him as an hireling, and as making a gain of those, to whom he preached.

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Do you forsake your sins?—all your sins, or only open sins? Is it your earnest desire to be freed from all sins—to have your nature purified and to perfect holiness in the fear of the Lord?

Do you see and feel that your heart is the source and seat of all your sins—that it is deceitful above all things and desperately wicked—that in you dwelleth no good thing?

Do you mourn for your sins—and if so why?

Because you have to part with them,—because they will damn you if you continue to indulge in them—because they subject you to shame? or because of the evil that is in them—and because they dishonor God, wound the Saviour, grieve the Spirit, and render you unlike to a holy God?

Do you confess your sins to God?—the sins of your thoughts, your conversation, your conduct,—the sin of your nature? Are your confessions forced from you by the拷问 of your consciences, or the extremity in which you are placed? or are they free and voluntary, and with conscious feeling of your vileness in the sight of God?

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Do you watch and pray and fight against your sin? Are you sensible that you are in continual danger of being tempted, assailed and influenced by sin? Are you jealous of your own hearts? Are you disposed to inspect your thoughts, desires, purposes and resolutions, to discover whether, and what of sin there may be in them?

Do you look back, reflect upon and examine the conduct and conversation of the day, to discover the wherein, and how far you may have sinned, so as to make full confession, and seek full forgiveness of your sins? Do you feel that you must depend upon the Saviour for his strength to be made perfect for your weakness and therefore entreat him to be present by His Spirit to help your infirmities? Do you guard against the first approaches of evil?—if your company has been such as to lead you astray, do you avoid it afterwards?—if your intercourse with your fellow Christians has been unprofitable and unsanctified—has led to

posed to the pride, self-will, carnality, and corruption of the human heart, they are generally slighted and contemned. Nothing is more easy or more common than to profess faith in the Gospel; but let us not rest in a vague, indefinite assent, or a cold, customary form.

What are the doctrines we espouse? Are they in very deed, the humbling, holy, and salutary truths of God's word? Do they lead us to abandon all dependence on our own righteousness, and centre our trust in the atonement, merits, and grace, of the Lord Jesus Christ? Are these doctrines, not the opinions we have received from education, but the principles we have embraced on conviction? The most ardent and forward profession avails nothing without a corresponding practice. Have we, then, come out from the world? I ask not whether its gross vices & abominations are forsaken; but are its luxuries, its pleasures, its favorite maxims, its vain amusements, given up? In every age, and rank, and situation, there are certain occasions which operate as tests to try men, and manifest what they are. A careless, dilatory, and fluctuating state of mind, in reference to the grand concerns of God and eternity, is both foolish and criminal. But the state of mind which is the design of this paper to recommend, has many advantages connected with it.

1. Decision in religion gives a peculiar dignity and lustre to the character. The time-server, who dexterously trim and accommodates his religion to the fashion of his neighbours, or the taste of his superiors, can never command respect and esteem. Waywardness and fickleness betray either a weak judgment, or a want of principle. A double-minded man is unstable in all his ways. But the steady and resolved believer, holds fast the form of sound words contained in the gospel; and, unswayed by specious errors, as well as undismayed by threatening dangers, presses forward towards the mark for the prize of his high calling. There is a sublime grandeur in such a character. We admire the precious enduring elements of which it is composed, and their gradual confirmation to a divine and perfect model. Compare with the course of the wandering sceptic and the mercenary trimmer, the noble conduct of Joshua, Elijah, and Paul. The valiant leader of Israel saw their propensity to idolatry, and said, "Choose ye this day whom ye will serve; but as for me and my house, we will serve the Lord." Elijah, on Mount Carmel, though opposed by the king & court, and a formidable phalanx of enemies, boldly stood forth alone in defence of the true religion, and thus addressed the fluctuating multitude: "How long halt ye between two opinions; if Jehovah be God, follow him; but if Baal, then follow him." Paul, pleading his Master's cause before Festus and Agrippa, furnishes another instance of that decision and heroic intrepidity, which every believer should be concerned to exemplify. And a Christian even in the lowest rank, whose principles are fixed by the testimonies of God, and whose temper and conduct accord with those principles, possessed of true dignity. He sets the Lord always before him, and though persecuted, vilified, and persecuted, he continues unmoved.—Christ is his trust, his hope, his strength; Christ is his pattern, his portion, his eternal All; and he can neither be drawn nor driven from this rock, this refuge, this divine Redeemer.

2. Decision in religion is intimately connected with the richest comforts and blessings.—The gospel brings inestimable benefits in its bosom. Pardon of sin, peace of conscience, everlasting consolation, and a good hope through grace, are conveyed to us in its great and precious promises. The gospel opens an inexhaustable storehouse of the good which suits and satisfies the souls of men. "Be it however, recollect," says Mr. Hall, "that the Christian religion confines its enjoyments exclusively to the laws of morality, and without positive laws, accompanied with determinate and urgent motives, men will never be convinced that they ought to submit to any such code, nor agree among themselves concerning it. From that time I have never read any book upon morality but the Bible, and I return to that always with fresh delight."

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